

A
 SERMON
 PROVING,
 SLOWNESS
 TO
 ANGER,
 THE TRUEST
 GALLANTRY.

(Occasionally Preach'd,) on Observation, to what little Purpose the Different Sentiments of Men, defended and propagated with so much Zéal and Satyr, tenderh^d as hath appear'd of late both from the Pulpit and Press, which for the general, has only serv'd to amuse the World, to put all into a Ferment at home, to keep differing Parties at an undue Distance, to render 'em less Serviceable to the P^ublick, and more troublesome in their Families, than otherwise they might be, wou'd they consider, and patiently hear each other.

By S. A.

Eccles: 9. 17, 18. *The words of wise men are heard in quiet, more than the Cry of him that ruleth among Fools.*

Wisdom is better than weapons of war: but one sinner destroyeth much good.

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A
S E R M O N
P R O V I N G
S L O W N E S S
T O
A N G E R
T H E T R U S T
G A L L A N T R Y

(Occasionally Preach'd) on Observation, to what
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By S. A.

Excerpt of the text from the reverse side of the leaf, printed for the University of Oxford, at the Oxford Press in the Strand, London, 1704.

SERMON PROVING

Slowness to ANGER, the Truest GALLANTRY.

FROM

PROV. 16. 32. *He that is slow to Anger, is better than the Mighty: And he that ruleth his Spirit, than he that taketh a City.*

WE may safely Conclude the World greatly mistaken in the Judgment She makes of the Temper, and Behaviour of Man in it; as She accounts the Greatest Hector, to be the Truest Hero's; and such as restrain and Bridle their Passions, to be no other than Timorous Sneaks, void of all True Spirit and Bravery. And that Her Judgment is by no means to be depended on, since the Sentence She passes is so contrary to the Rules and Maxims, both of Philosophy and Divinity, and directly opposite to what the Wise *Solomon* advances in our Text, and recommends to our Study and Practice, which is, *Slowness to Anger, as being better than the Mighty.*

There is not, that I know, in the vast Mine and rich Treasure of his Proverbs, any one Sentence that sets forth the Lustre of Philosophy, and invites more powerfully to the Love and Practice of Religion and Christianity, and that adorns and beautifies 'em more than this Wise, and Excellent Ex-

pression.

pression, which contains in it the Life and Spirit
the Robe and Ornament of all True Religion
2. 8. whether Natural or Christian. For, nothing
worthy of the Name of Religion that's perform'd
by Men agitated by their Pride and Passion. For
as Wrath and Doubting marr Religion, render it
insignificant and unacceptable, so they ruin and
overthrow all Interests of Friendship, the Great
Bond of Human Society. Anger and Passion ren-
der us commonly in what we do, Prejudicial to
others, and Pernicious to our selves. When, as
things done by a Commanded and well-govern'd
Spirit, are not only Beneficial to others, but will
yield to our own Minds Repose and Quier, and
make us, not only Serene, but Pleasant upon Re-
flection, which, I hope, to make Evident. And
if so, we conclude for good Reason, *That the slow
to Anger, is better than the Mighty; and he that rules
his Spirit, than he that takes a City.*

In the Words you have a Comparison between
two Persons, describ'd by their Nature and Proper-
ty. The one is mild and bearing, the other is He-
roick and Mighty. Than you have a Judgment
made of the Persons, thus compar'd to each other
under their differing Characters, by which they are
presented to our View; and the one is said to be
better than the other. But which think ye, has
the Preference? Many may be ready to fancy and
say, The Mighty Man doubtless. He that forces
the Lines of his Enemies, that vanquishes Nume-
rous Armies, that breaks to pieces the best Disci-
plin'd Troops, that lays low their Towers of De-
fence, that batters down, or surmounts their almost
invincible Walls, that take Cities in Sight, and
Despite of their Enemies, that forces Castles, and
demolishes the strongest Holds of the Adversary.
Sure, the Man of Might and Great achievements,
who, as oft as he goes into the Field, is Bless'd
with

with Success, and returns with Triumph, whose Name thereby becomes Terrible to his Enemies, the Delight of his Friends; which, together with his Praise, is deservedly Engrav'd in the most Lasting Characters, to be transmitted to Future Ages, that he may live Glorious in the Annals of Fame. Such a Man as this, sure, is to be carass'd and celebrated, to be admir'd and valu'd. He is so; tho' perhaps it may sometimes prove otherwise. And such may be treated very differently to what they deserve. But if they had all the Praises given 'em due to their Name and Honour, Yet if Victory over Enemies, be the Greatest of their Excellency, then these have not the Preference. Wisdom gives it to a Man of another Stamp, One that is more truly a Conqueror, a Man of Greater Exploits than the other. For, *he that is slow to anger, is better than the mighty: and he that ruleth his Spirit, than he that takes a City.*

By MIGHTY we may not only understand the Magnanimous, Valiant and Victorious, whom the Wise Man intends by *him that takes a City*; but by MIGHTY, as plac'd in Opposition to *one that's slow to Anger*, we may understand one Cruel and Tyrannical, who, no sooner fancies himself, his Interest and Humour Oppos'd, but his Passion prevailing, fills him with Fury and Wrath, which puts him upon Acts of Violence and Revengē; whereby things are many times done by one Man against another, so Inhumane and Barbarous, as produces Horrid and dismal Effects. This made good Old Jacob sadly to complain of his two Sons, Simeon and Levi, in whose Habitations, says he, *are Instruments of Cruelty. Curled be their Anger for it was fierce, and their Wrath, for it was cruel, for in their anger they slew a Man (a Man for Men, to wit, the Sechemites.)* And says David, *The Mighty are gathered together against me.* By the Mighty, he does
Gen. 49.
5, 6, 7.
Psal. 59.
3, 4, 7.
mat

not so directly mean, Men of Power and Authority, as Men of Violence, add Cruelty, of Spite and Revenge. They came together, 'tis true, but it was without any Fault of mine. It was not for any Cause or Provocation that he gave 'em, for which they banded against him, but from their own Lusts and Passions, which engag'd 'em so violently, and with so cruel a Design to pursue him. On this Account Nimrod is styl'd a Mighty Hunter before the Lord; who, as the Historian tells us, by hunting and destroying those hurtful Beasts which so abounded, as put Men and their Habitations in very great Danger. This greatly pleas'd and oblig'd the People. And in the Course of this Hunting, he had Opportunity to gather together great Companies of Men, by whose Help he set up himself, establish'd a Tyrannical Dominion; which he maintain'd and supported by Violence and Cruelty. For, from his Barbarous and Cruel Nature, he as fiercely hunted and destroy'd Men, that oppos'd his Usurp'd and Tyrannical Government, as he had done the Wild and Ven-

Gen. 10.
9.
Job. 5.
15.
mous Beasts of the Field. In which respect, Eliphaz speaking of God, says, *He saveth the poor from the Sword, from their mouth, and from the hand of the mighty.* And on this Account it is much more True, *That the slow to anger, is better than the Mighty: and he that rules his Spirit, than he that takes a City.*

Gen. 41.
25.
v. 32.
The Truth which Solomon advances in our Words is one and the same, tho' repeated in Various and Different Terms, which he uses, not only for Illustration, but as Joseph said of Pharaoh's Dream, they be one, they signify and portend the same Thing. God is shewing unto Pharaoh what he will do and bring to pass. It is doubled to shew the Certainty of the Thing. So that he that is slow to anger, and rules his spirit, is certainly better than the mighty, and he that takes a City.

Doct. *That slowness to Anger, or a mild and Patient
forbearing of others under Injuries and Provocations,
is really the best and truest Gallantry in the World.*

Were the Gallants of the World more Influenc'd
by, and would they act more generally under the
Power of this most Excellent Temper, it would
produce Evidence so Glaring, and appear so Plain
as would banish all Cause of Suspicion. For, eve-
ry Man thereby would find in himself such Quiet
and Pleasure as he would not part with for any
Happiness the World can possibly furnish him with-
al. And the Pleasure which arises from a Com-
pos'd Mind, free from Wrath and Anger, will ren-
der him most unapt, yea, averse to provoke, af-
front or injure others for mean and mercenary
Ends; as it is contrary to the Temper and Liking
of his own Mind. He will not justly move and
irritate the Spirit of another, because he carefully
keeps and preserves the Peace, and Quiet of his
own. And then, *Slowness to Anger* implies a not
being provok'd by Wrongs and Injuries from others,
to revenge our selves; but rather to Exercise a
Charitable and Benign Temper of Mind towards
them for their Profit. And were this but as hearti-
ly believ'd, and generally practis'd by Men as they
are free to confess it with their Mouths, What a
happy World shou'd we have? Men would cease
to be Hurtful and Injurious, All Baseness of Tem-
per would be forever banish'd; Ill things we shou'd
scorn to attempt, but Endeavour the Benefit of o-
thers, Tho' they shou'd be so Evil, as to reward us
Evil for our Pains, yet to return their Ill Turns with
Good ones, or, at least, not to be provok'd by their
Evil ones, would argue us to be truly Generous
and Victorious, and to inherit the best and most
Gallant Temper. In speaking to the Words we shall
do these three Things.

I. We

1. We will Enquire what this *Slowness to Anger* is, and wherein this Excellent Frame and Temper of Mind consists?

2. Demonstrate, That *Slowness to Anger, or a mild and Patient Forbearing with others, is really the best, the most Excellent and Generous Temper in the World.*

3. We shall Conclude with Application.

First, We are to Enquire what this *Slowness to Anger* is, or wherein this Excellent Frame and Temper of Mind consists? And here I shall briefly note to you, 1. What it is not. 2. What it Excludes, as being contrary to it. 3. What it is in the Sense of our Words.

1st. It is not a Stupid Insensibility, or the want of Sense to feel Evils afflicting either Body or Mind, nor Judgment to resent Injuries receiv'd. This is rather the Property of a Stock than a Man. The Wise Man does not say, *He that is destitute of Anger, but he that is Slow to Anger, is better than the Mighty.* It is as Natural to Man to feel Pain, who is not Strangely benum'd in all his parts, as it is to see when his eyes are open; and to resent an Unkindness, as to be pleas'd with Favours Receiv'd. But then as Children and Ideots, so the Generality of Men want Judgment and Discretion, to manage their Resentments with a becoming Decorum, which to do, is the virtue and Excellency of a Man. Nor

2^{ly}. Is it that Stifness and Quietness of Temper, which Nature kindly furnishes some Men with more than others, which helps em in a great measure to pass by Affronts with Silence, and to Sustain some petty Injuries without Regard. And tho' such a Temper be less Hurtful to others, and more Beneficial to himself than the Naturally forward and hasty of Spirit are, yet such are very rarely so Usefull and Generous in their Behaviour to others. Tho' such a Temper be his Privilege, as it frees him

him in a great measure from those fretting vexations the more Cholerick labour under, upon Affronts and Injuries offer'd 'em, yet it scarcely deserves the Name of Virtue, as it is no more than what results from the Temperament and Disposition of their Mind and Body. *Their Slowness to Anger is Natural, not the Acquisition of a Brave Mind.* Nor 3ly. Is that Patience and Quietness the Stoicks of old affected and pretended to, who wou'd be thought by others what, upon a Turn of things and Change of State, they cou'd not think themselves to be, acknowledging such only to be of a Brave and Virtuous Mind that behav'd themselves Equal and alike, under Adversity as Prosperity, and to be no more affected with sorrowful things than with Joyful, as if it were all one to be Poor as Rich, to be Sick and Sore, as to be sound and Healthy. But this Stoical Notion carries in it such a Contradiction to the Experience of Man, that we may reasonably conclude, if ever any who pretended thereto, attain'd such a Blockish and Senseless Stupidity, that they were some kind of Animals, Different from Mankind. For Solomon does not say, *He that gets above all Sense and Anger, but he that is Slow to Anger is better than the Mighty.* And our Blessed Saviour, who was perfectly free from all Defects, yet He had such a Sense and Feeling of the Evils and Injuries offer'd him, as denominated him a Man of Sorrow and acquainted with Grief: And tho' He was the Mirrour of Patience, and for the General, put up Wrongs and Reproaches with Silence, yet such was his Resentment sometimes, that he sharply reprehends the Hypocrisy and wickedness of his Enemies, in pronouncing woes against 'em, terming 'em Fools and Blind (whom the World thought Wise) compar'd 'em to Serpents and Vipers, and charg'd 'em home as being a Parcel of Bloody Murderers, and lash'd 'em out of the Temple

Mar. 8. ple, who made His Father's Houſe a Den of Thieves,
12. as, Mat. 23. from the 12th to the 34th. v. May, He
Sigh'd and groan'd. Yea He cry'd and lifted up His Voice
Ch. 15. as one overwhelm'd with Grief and Anguiſh. To be juſt-
v. 34. ly Angry is no Evil; but to be *Slow to Anger is our*
Virtue and Excellency. Thus I have ſhew'd briefly
what it is not. I proceed

SECONDLY. To ſhew, what this *Slowneſs to An-*
ger excludes, as being contrary to it. And

1st. It *excludes Raſh Anger, Paſſion and Haſtineſs of*
Spirit. This only ſerves to bereave us of our Un-
derſtanding, and to make Wiſe Men Fools, yea,
Frantick and deſperate, which made one of the Anci-
ents in defining *Anger* to ſay, *Anger is nothing elſe but a*
ſhort Madneſs. It turns Men into Furies. Another
being ask'd, To whom a Man fraught with *Anger*
might be compar'd? He reply'd, to him that makes
no Account of looſing his Friends, and of procur-
ing Enemies to himſelf. Paſſion by diſordering the
Underſtanding, renders Men ſo Heady and Wilful,
that the Reins of Reaſon and Religion cannot reſtr-
rain, and prevent their being hurry'd by it raſhly
and Fooliſhly, to ſpeak and act contrary to all Rules
of Prudence and Intereſt. For, ſays Solomon, *Anger*

Pro. 27. *is Outragious. And who knows not that Men in their Rage*
4. *do things oft times, of which they are not only aſham'd,*
Ch. 14. *but do ſmart and ſuffer for.* Therefore he that is ſoon
17. & *Angry* deals fooliſhly, very unlike a Wiſe Man whoſe
29. 8. Property is to turn a way Wrath.

2ly. It excludes all Rigour and Severity in our
dealing with others. To be Fierce and Cruel ren-
ders us only fit to be avoided and ſhun'd, as Crea-
tures Virulent and Hurtful. I confeſs in ſome caſes
a Man may be Angry, nay, *Anger* may be better
than Laughter, (to the Margin reads it, Eccleſ. 7.
3.) but then our *Anger* muſt be ſo guarded, that we
ſuffer it not to run us into any Extreme; either by
deſaming any with a Reviling Tongue, or being
Rigorous

Rigorous and Cruel in our treating of 'em. For, void of all Severity, we wou'd be dealt with ourselves, both by God and Man; as appears from that Cruel Servant mention'd in our Lord's Parable, who, when he was call'd to account, and found that he ow'd a very Great Debt, and had not to *Mat. 18.* pay with; his Lord orders him, his Wife, Children *23. to the* and all that he had to be sold, and Payment to be *end* made. This Order of his Lord, how just soever, he thought was Rigorous doing. Therefore he fell down at his Lord's Foot, begg'd his Patience, promising to pay all; whereupon his Lord had Compassion on him, and forgave him the Debt. But notwithstanding his Lord's Gentleness and Generosity towards him, he meeting with one of his fellow-Servants, who ow'd him but a very small matter (a trifle comparatively) was so far from declining Rigour, that he was extremely severe with him. He seiz'd him, handled him roughly, took him by the Throat, wou'd hearken to no Terms or Entreaties; but cast him into Prison. For which his Incompassionate Proceeding he is judg'd a Wicked Servant, is sent to Prison himself, and order'd there to lye till he had paid the uttermost Farthing. To be Rigorous to others naturally tends to draw out the Severities both of God and Man, upon ourselves; for, says David, *with the froward He will shew himself Psa. 18.* *floward, or He will wrestle. And he must be strong in- 26.* *deed to prevent a Fall, with whom God wrestles. For,* *who hath barden'd himself against him and prosper'd? Job. 9. 4.*

3ly. Slowness to Anger excludes all Revenge, which is a Spiteful doing one ill Turn for another. As, when one does us any little Injury in our Names, Persons or Fortunes, then to be mov'd with Passion; and from Wrath and Malice to be Restless and Impatient, till we have done him the like or a worse Turn; is a Frame quite contrary to this Excellent Temper, and to that Admirable Precept of our Lord, obliging

obliging all Christians to love their Enemies, to
 Mat. 5. bleſs thoſe that curſe 'em, to do good to thoſe that
 4. hate 'em, and to pray for thoſe that deſpitefully uſe
 'em and perſecute 'em. And what He preſſes on
 us He practis'd Himſelf. For, when the Soldiers
 came in an hoſtile manner to ſeize Him, and Peter
 with his Sword cut off *Malchus* his Ear, who was
 the High Priests Servant, Chriſt, inſtead of up-
 braiding him with his Wicked Attempt, and that he
 had receiv'd nothing but what he deſerv'd, and of
 threat'ning him with further Miſchief in caſe he
 proceeded to proſecute the Wicked Conſpiracy of
 his Maſter; I ſay, Inſtead of ſuch Treatment as
 this, He calmly bids Peter to put up his Sword, and
 Luk. 22. with a Miraculous Touch heal'd his Ear, and quietly
 48, 55. ſubmitted himſelf. Answerable hereunto is the
 v. apoſtolical Canon, which enjoynes us not to a-
 Rom. 12. venge ourſelves, but rather give place unto Wrath.
 19. That is, as ſome ſay, to the Wrath of thoſe that
 Deut. 32. injure us, ſo as not to be Angry, nor to avenge our
 35. ſelves upon them; but rather, as others ſay, to Gods
 Wrath, to whom Vengeance belongs, and who will
 Lev. 19. retaliate and pay home the Injuries of them that
 18. wrong you. This is a Branch of His Royal Pre-
 rogative which He has reſerv'd wholly to Himſelf,
 who only is Wiſe enough to know when, in what
 Manner, and in what Meaſure Vengeance is to be
 taken; and Strong enough to do whatſoever His
 Wiſdom thinks fit to be done: So that Revenge is
 none of our Buſineſs. Thus you ſee what this Ex-
 cellent Temper of Mind excludes. I paſs

THIRDLY. To ſhew what it is. And in general
 to be Slow to Anger, is to maintain and exerciſe
 ſuch a Temper of Soul, in Obedience to the Will of
 God, whereby we give Check to, and ſuppreſs all
 Motions of Anger in us, and reſtrain our ſelves from
 giving vent either unreaſonably or unſeemly, to
 our Paſſion and Diſpleaſure, for Injuries receiv'd,
 doing

doing them not the least harm, nor ceasing to be Courteous and Beneficial to them that injure us. Now in this Notion of, *Slowness to Anger*, we have these three things plainly contain'd.

1st. That a Good Man may be Angry; *Anger be* Ephes. 4. ing a Passion or Affection of the Soul, expressing 26. it self, in just Resentments of things hurtful and Psa 7. Injurious. And so far we may be angry and not 11. Sin. For, God is angry with the Wicked every Deut. 1. Day. Nay, because of Sin he is often Angry with 37. His Dearest Children, as *Moses said*, The Lord was Num. 20. angry with me for your sake. And *Nebemiah* was 12. very angry with the People, on their Complaints, Neb. 5. 6. and Distrusts. And with what Solemnity and Address does Poor Afflicted *Judab* come to *Joseph*, after his Silver Cup was found in *Benjamin's Sack*, tak- Gen. 44. ing it for granted, (from his present sentiment of 18. things, however they might prove) that *Joseph* had just Cause to be angry, and to retain 'em all as his Bondmen. And tho' it prov'd better than *Judab* 'expected, yet, you see we may, and occasionally cannot but be Angry. But then

2^{ly}. *Slowness to Anger* implies a Temper of Soul, whereby we suppress all Angry Motions in us, and are kept from being hurry'd by the Power of Passion, to express our Resentments unseasonably or unbecomingly, to the Hurt or Damage of those that offend and injure us. Many persons are soon Angry; sometimes as they think, for cause; but oftner without any cause, the surmising of their own Hearts often sets the Blood on boiling in their Breasts. But this is the Weakness of a base Mind. And in that they are no sooner Angry but they give it vent by Reproachful Words, or some way doing 'em a Displeasure at whom they are Angry; Prov. 14. and this is their Folly. For, as the Wise Man says, 29. he that is hasty of Spirit exalteth folly. But to be *Slow to Anger* is, to exercise Patience in a Mild and Gentle

Gentle Forbearing of those who provoke us. A Wise Father will not, upon every Neglect of Duty in a Child, give him up, but will wait in hope of Amendment. Nor will a Good Master, upon every Disobedience of a Servant, fall foul upon him, but will bear in hope of Reformation. And thus God, whose Nature is *Slowness to Anger*, defer'd his Anger, and waited long on the Old World, no less than a hundred and twenty Years. Likewise, Forty Years was He griev'd with *Israel* in the Wilderness; yet he suffer'd their manners. And how many

18. 13. Years has He defer'd His Anger towards you and me, who might long since have directed his Artillery, and planted His Battering Pieces against us? But

14. *Slowness to Anger*, is not only a Patient Forbearing of others, so as to hurt 'em, but a continuing to be kind and Courteous, doing 'em good Offices, that we may convince 'em of their Mistakes, win 'em over, and make our Enemies our Friends. And this the Apostle presses upon Christians, after he had forbidden their avenging of themselves, saying, *If the Enemy hunger, give him*

20 21. *Bread; if he thirsts, give him Drink; and that we be not overcome with Evil, but that we overcome Evil with Good, which to do, is the Truest Gallantry in the World; a Conquest and Victory that Excells those of Alexander, and Julius Caesar, or the Greatest Heroes on Earth; who vanquish Armies by the Force of Troops, and Battallions Engag'd for 'em, and procure 'em the Victory. And tho' the General goes away with the Honour of Conquest, yet when they have thus subdu'd their Enemies, they are often conquer'd by their Passions, and led Captive by their Lusts, as it is Story'd of Alexander and Others. We therefore Conclude, That the slow to Anger, is better than the Mighty; and he that rules his Spirit, than he that takes a City. Thus we have shewn what it is. I pass, in the*

Second Place, to demonstrate, That *Slowness to Anger*, or a *Mild and Patient Forbearing with others*, is really the best, the most Excellent, and Generous Temper in the World. And this we shall do by shewing you,

1st, That it is the best from the unerring Testimony of Scripture.

2^{dly}, In its own Nature and Consequences.

3^{dly}, As it qualifies us for the most Important Enterprizes.

4^{thly}, As it makes us like God, and pleasing to Him.

5^{thly}, As it will procure to us Reputation and Honour.

6^{thly}, As it will be Comfortable on Reflection, in every Condition of Life. But,

1st, It is the best from Scripture-Testimony. And of all others, the Scripture is the most, yea, the only unerring Testimony. What it says, is fit to be believ'd. It's Evidence may be rely'd on; and if so, it's certain, that *Slowness to Anger*, is the most Excellent Temper. Since Scripture tells us, That *a dry Morsel and Quietness therewith, is better than a House full of Sacrifices (or good cheer) with Strife*: Yea, That a dinner of Herbs where Love is, is better than a stalled Ox, and hatred therewith, Prov. 15. 17. Which is illustrated in the 18th Verse, saying, *A wrathful Man stirreth up strife, but he that is slow to Anger, appeaseth Strife*. For good reason therefore, He who is slow to Wrath, is said to be a Man of great Understanding. Also, That a Man of Understanding is of an Excellent Spirit, or a cool Spirit, as the Margin reads it, Prov. 17. 27. Again, The Scripture obliges us to subdue and abandon every thing that is contrary to this Excellent Temper, saying, Let all bitterness, and Wrath, and Anger, and Clamour, and evil speaking be put away from you, with all Malice. And is there not cause, considering that these Things are the fruits of the Flesh; Nay, they have

have their Rise from Hell. They are Fumes that
Jam. 3. ascend from that Direful Lake, the Breath of Ma-
 14, 15. lignant and Restless Spirits. For, as *James* saith
If ye have Envyng and Strife in your Heart, producing
Contention and Confusion; this Wisdom descendeth not
from above, but is earthly, sensual, devilish. And on
 the other hand, That this Mild and Forbearing
 Frame, is a Garment that will best adorn us. Where-
Col. 3. fore, says *Paul*, Put on, as the Elect of God, holy and
 13, 12. beloved, bowels of mercy, kindness, humbleness of mind,
 meekness, long-suffering, forbearing one another, &c.
 From all which it's Evident, as the Wise-man says,
Eccles. 7. That the Patient in Spirit, is better than the Proud-
 8. Hasty in Spirit. But,

2dly, It is so in its own Nature. There is no
 People so barbarous as not to love Mildness, Cour-
 tesy, and Generosity; and on the other Hand,
 not to hate the Passionate, Fierce, and Cruel. And
 as it commends us to the Love of others, so it is
 much more beneficial to our selves. It is the health
 of the Soul, and the great conserver of the Soul
 in a good and healthful Habic. Whereas, Rage
 and Passion puts all into a Ferment, throws the
 Soul into a Fever, under the Power whereof, it
 Languishes and Consumes. For, *Wrath killeth the*
Foolish Man, and Envy slayeth the silly one. It is a
 most pleasant and delightful Temper of Mind, a
 Pacifick Sea, where the Soul may cast Anchor,
 and rest Quiet, as in a calm Harbour. And as *Jo-*
nah did under the cool and refreshing Shadow of
 the Ground, while others were toss'd too and fro
 upon the Waves of their own unruly and ungo-
 vernable Passions, by fretting, fuming, and tor-
 menting themselves because things go not as they
 wou'd have 'em. And by that means they often
 make 'em to go worse than they otherwise might
 and wou'd. Nay, this is our Truest Wisdom and
 Excellency, as it best secures us from the Follies,
 and

and Inconveniencies, which Rashness hurries In-
considerate Men into ; for, as I told you before,
He that is slow to Wrath, is of great Understanding ; Prov. 14.
but he that is hasty of Spirit, exalts Folly. Now as 29.

Love is better than Hatred, Wisdom than Folly,
Calms than Storms, Health than Sickness, yea,
Life than Death ; so is *Slowness to Anger, or a Mild*
and Patient Forbearing with others, the best and most
Excellent Tempet in its own Nature. And so it is in
the Effects and Consequences of it, of which I
shall name but Two. The

First is, The Evils it will happily keep us from
in reference both to our selves and others. The

Second is, The Good it will dispose us to, and
fit us for.

First, It will keep us from all those Tempests
and Commotions that arise, on our falling by the
Providence of God into any Calamitous Circum-
stances, and Adverse Conditions, which neither
Prince nor Peasant can Garrison, and Exempt
themselves from. But then, and in such case, we
shall keep the King's Peace, and not so much as
speak foolishly with our Tongues. We shall either
say well, or say nothing ; justify God, and won-
der it is no worse. And thus Aaron held his peace. *Lev. 10.*
Thus Eli said, *It is the Lord ; let him do what seemeth* 3.
him good. Hezekiah, *Good is the Word of the Lord.* 1 Sam. 3.
Job, Shall a Man receive Good at the Hand of the Lord, 18.
and not Evil ? The Lord hath given, and the Lord Isa. 39. 8.
hath taken away ; and blessed be the Name of the Lord. Job. 2. 10.
Nay, if it be an Affront and Injury from Man, Ch. 1. 22.
we shall not be much discompos'd, but pass it by
rather with Silence, as if we did not observe it.
Thus David behav'd himself when Shemei vented
his Rage in Treason and Blasphemy. Upon which,
Abishai was Impatient, saying, *Why should this dead*
Dog curse my Lord the King ? Let me go, and take off
his Head. His Fingers itch'd to be at him. But

Storm in *Abisbai's* Breast? Saying, Let him alone, as one not worthy of our Regard. It may be the Lord has bid him Curse, or that the Lord will requite me good for his Cursing this Day. In like manner, the Disciples, when the *Samaritans* would not receive 'em, were so warm, that they would have been calling for Fire from Heaven to Destroy 'em. But Christ does not cherish this Frame in 'em, nor excuse the Evil of this Temper, by Exclaiming against the *Samaritans* as Inhospitable, and very Uncivil to deny 'em the Entertainment which is due, and in common afforded to Travel-
Luk. 9. 52, 53, 54, 55. lers; but He checks their angry Motion, saying, Ye know not what manner of Spirit ye are of. By which gentle Rebuke, the Storm is turn'd into a Calm; and their impetuous Minds were quieted. It will not only keep us Quiet in our own Minds, but by it we shall be kept from molesting others.

Prov. 11. 17, 29. Whereas, an Angry and Discourteous Person does not only trouble himself, but his own House; while he is unquiet, none can be at Peace about him. What but Noise and Clamour, and sometimes Wars and Fightings are procur'd thereby:
Eccles. 9. 17. Whereas, The Words of Wise Men are heard in Quiet. But,

Secondly, It will not only make us Content in every State, but it will render us Useful in the Places where we Live, and Serviceable to all about us; yea, to Praise God in all, and for all. It fits us for any Duty, tho' it be to deny our selves, as it did *Abraham*, to give *Lot*, who was but his Nephew, his Choice of the whole Land, saying, *If thou wilt go to the right hand, I will go to the left.* He might have insisted on the Choice, on many Accounts, not only from Seniority, Dignity of Relation, and being Superiour by far, in Flocks and Herds; but more especially, as it might be the Land which the

the Lord promis'd to give him, when he call'd him from his Father's House. But all these things good

Abraham was willing to lay aside, rather than there shou'd be any Strife between 'em; he was contented for Peace sake, to quit his Right: An Excellent President! And as it fits us for Duty, so it will for Affliction. Such a Man can scarce be surpriz'd with a Cross. It may come unexpected; but it can never find him unprepar'd to receive it. Nay, it reconciles him to Death; and that which is more, it will fit him for Heaven. But,

3dly. It qualifies us, for the most Important Enterprizes, Such Persons are only fit to be intrusted with the Management of Weighty Affairs, who duly weigh and deliberate on things, and consider on measures, proper to be pursu'd for obtaining the Ends propos'd. When as such as are Hasty of Spirit, and quickly provok'd, are not fit to have any thing of Moment committed to their Conduct and Management. For being mov'd with Passion, it is not possible they shou'd calmly deliberate. And then on the sight of Enemies and Dangers, they either thro' Cowardice basely quit and give up their Cause, or else like Mad Men desperately engage, and precipitantly run into one Inadvertance or other, whereby the Cause committed to 'em is in Eminent Danger of Ruin. For, as Solomon tells us, *Scornful Men bring the City into a snare; but wise men turn away Wrath.* i. e. They either by Prudent Methods appease the Anger or by deliberating on things; they baffle their Enemy and gain their Point. That little City he mentions, which had but few Men in it, against which a Great King came, and besieg'd it, built Bulwarks against it. From whence in all likelihood the Enemy domineering and hectoring, sent whole Volumes of Terrible Threats to the Inhabitants, being from their many Advantages, confident of Success. But it

happend

happen'd that in the City there was one Poor Wife
 Man, one that cou'd his Spirit, made no great Fi-
 gure among the Rectors of the Times, and there-
 fore is accounted mean and little, one whom every
 one slight, and no body values; whether he was
 not rather said to be Poor in this Respect, than as
 having little of the World, I leave. As he was a
 Wise Man, not disorder'd with Fear, nor disturb'd
 by Passion, but cou'd think on what was proper to
 be done, he deliver'd the City. And tho' they re-
 member'd not this poor Man; yet Solomon observes
 Eccles. 14. thereupon, *That Wisdom was better than Strength,*
 15, 16. *than Weapons of War; yea, better than the Mighty,*
 17, 18. *This was the Reason the Lord objected against*
 Ch. 7. 19. *David's Building him an House. Says he, Thou*
 1 Chron. 28. 5, 6, *hast been a Man of War, and hast shed Blood. How-*
 7. *ever, he took it so well from David, because he in-*
tended to do it, that he chose Solomon his Son to do
it; and also to succeed him in the Throne. But
why Solomon, and not some of his Elder Brethren,
or rather, the Eldest of 'em; here Primogeniture
is said by? Why Solomon was best Qualify'd for so
great a Service. His Nature answer'd to his Name,
Loving and Peaceable; and so was his Reign. I
have heard that our late Monarch in some of his
last Moments (amongst other Things very Impor-
tant) recommended to Her Present Majesty, a
Person to be Her Captain, and General of Her
Troops under this Character; That he had a warm
Heart, and a cool Head. And do not we all know,
from his Constant Successes, thro' this long War,
now I hope happily Ended, how fit he was for so
High a Post, and so important a Trust, and Em-
ployment. I say, if he show us Anger, are best quali-
fied for the most important Enterprises. But,
truly, such a Temper is best, as it makes us God-
like, and well pleasing to Him. For, such is God,
who patiently bears, and forbears; as is Evident,
both

both from his Name and Nature. His Name, His *Word* acquaints us with, wherein he is call'd, *The* 5. 6. *Patient God, the Lord God, Gracious, Merciful, of long-suffering, slow to Anger, Neh. 1. 3.* And as his Name is, so is his Nature. He is void of all Defects, such as Passion, Wrath and Anger are. *Fury is not in me, saith the Lord, Isa. 27. 4.* Of which his Government is a full Proof, wherein he is Mild and Gentle, Expressing Kindness, and Good-Will. *The Lord is slow to Anger, and of great Kindness. He waits not to Punish, but to Pardon, Neh. 9. 17.* And if Sinners incorrigibleness force him to take other than mild and gentle Methods with 'em, it is with Reluctance, not willingly. When he has taken up the Rod, how has his Compassionate Heart given Check to his Hand, broke the Force of the Blow, and made the Stroke Light. Nay, tho' a People continue to Sin, under all the Restraints of his Grace, and make him weary with bearing, and cannot with safety to his own Honour, defer his Anger from Punishing an unperswadable and obstinate People; yet when he comes to Execute his threatned Wrath, What a Strait is he in, mourning over the Malefactor! And often the Yernings of his Bowels has broke forth, call'd back the Dead Warrant he had Sign'd, for their Execution; Express'd his merciful Repentings in Demanding, *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? &c. Hos. 11.* Thus you see *Slowness to Anger* is the very Nature of God, who is infinitely the best. But tho' he be loath to Strike, yet when he does, it will be to Purpose. And as it makes us like God; so it is well-pleasing to him. It must be so, because he is ever pleas'd in and with his own Image. Two things prove this. The great Price he puts upon it, the very Account he makes of it. It is of great value to him.

him. There is not any thing without a Man, that he Esteems like it. The Gold of the *Indies*, Pearl, and Diamond; the Tophaz of *Ethiopia*, the most costly Array; yea, the Treasures of the whole Earth, are all Baubles and Trivial in God's Account, not worthy to be compar'd to it. For, the Apostle *Peter* speaking of a Meek and Quiet Spirit, tells us, *That in the sight of God, it's of great Price.* Secondly, Such are well-pleasing to God, as he Rewards, and Punishes those that Wrong and Injure 'em, tho' they lye most liable and open to the Insults of Imperious and Base Minds, which cease not to taunt and abuse 'em. God will certainly ingage in their Quarrel, and interpose himself in their Favour. For, when *Miriam* and *Aaron* open'd their Mouth in a Reviling Speech against Meek *Moses*, the Lord comes down, requires them three to appear before him in the Tabernacle of the Congregation. And when he had declar'd himself in favour of *Moses* his faithful Servant, he dismisses the other Two in Anger, takes up Sword and Gauntlet, Enters the Lists with 'em; he smites *Miriam* with a Leprosy, which so affrighted *Aaron*, together with his just Expectation of something Grievous that wou'd suddenly befall him, that he hastens to *Moses*, prays him not to charge their sin upon 'em, but rather that he wou'd intercede with God for 'em; which he readily did. God was intreated by him, and removed the Plague, as you have it at large in the 12th Chap. of *Numbers*. Thus it's Evident, That such as are Slow to Anger, are like G O D, and well-pleasing to Him.

But, It will procure to us Reputation and Honour. Three things Crown a Man with Honour and Reputation. 1st Wisdom. 2^{dly}, Victory. 3^{dly}, Obtaining of Grants for the Benefit of others. As to the first, We have already shewn, That to maintain a Mild and

Wisdom. Wisdom fits Men for the Counsels of Princes; and to be taken into that Number is very Honourable. Why none know more of the Counsels of Heaven, than the Meek on the Earth do. I confess, as you have heard, Men may overlook 'em as Contemptible Animals; but God, and all Wise Men give 'em the Honour of being truly Wise, and enroll 'em in the most Lasting Annals. For, says the Wise Man; *he that is Slow to Wrath, is of great Understanding; but the hasty in Spirit are branded with Folly.* Secondly, Victory. The Conquerour is crown'd with Laurel. Every one sounds forth his Praises commends his conduct and celebrates his Triumph. Then none so truly Honourable, as the slow to Anger, as he that rules his Spirit. He conquers two at once, himself, by subduing those turbulent Passions that arise in his Breast upon Injuries offer'd him; which is more true Valour than to vanquish Armies by the Sword, and Pistol of others, engag'd in the Battle, by whose Courage and Success the Greatest Heroes on Earth obtain their Conquests. I say, for a Man to subdue all Impetuous Desires and Motions of Anger and Revenge, derives to himself, the Truest Glory, as he subdues things that have master'd mighty Conquerors, and thereupon has Praise of God, of Angels, and all Men that for good Reason, are not deem'd Fools, whose Judgment is little worth. He also conquers others, by bearing Injuries, shewing 'em kindness, returning 'em good for evil. Hereby we do not only overcome, but make our Enemies our Friends. And this Victory is the more Admirable, as it is without Slaughtering of Men, effected without the use of Destructive Weapons. There's no Confused Noise in the Field; nor Garments roll'd in Blood, which every Battle of the Warrior is attended with. Thirdly, Obtaining Grace for

Prov. 14

29.

Rom. 12;

29.

Isa. 9. 5.

the Benefit of others. To have such a Sympathy with, and to feel the Wants of others, to be such as none but the King can supply, and to have such an Interest in his Prince, as to obtain by Application the thing they want; this deservedly crowns him with Honour and Renown. None so likely to Prevail at Court, as they that Conquer in the Field. But if it be not always so in the Courts of Princes, it is so in the Court of Heaven. None have the Honour of prevailing with God for Boons like those, who in Obedience to his Will, bear with, and tender others for their good. And this *Aaron* seems to confess, when *Miriam* was a Leper (whom none cou'd heal, but the Lord) by his Application to *Moses*, whose Address was with that

Num. 12. Respect and Reverence, as if he, and he only had
ch. Interest to prevail for whatever he ask'd. And the

Zeph. 2. Prophet, in a very Critical Time, between the
3. Threatning and Execution of the Wrath Threat-
ned, singles out the Men of this Temper, as the
most likely Persons to Obtain, *that the Decree bring
not forth, nor the Fierce Anger of the Lord come upon
'em. Wherefore; seek ye the Lord, all ye meek of the
Earth, as if he had said, you He will hear: And sure this
is your Honour!*

6thly; and Lastly. It will be Comfortable on Re-
flection. The slow to Anger, the Kind and Gene-
rous may, nay, cannot but be Comfortable in
whatever Condition they are. If he looks back,
he takes a view of his sincere Piety towards God,
of his bearing patiently the Wrongs he sustain'd,
and from a God-like Temper, mourn'd over 'em,
rather than to take Revenge on 'em: Also of his
Consistency in shewing Kindness, and doing good
to all he cou'd, not Excepting his very Enemies.

And as this is well-pleasing to God, it must needs
2 Cor. 1. yield the Enduring Soul a mighty Pleasure, and
12. Consolation. For; says *Paul*, *Our Rejoycing is the
Testimony*

Testimony of our Conscience. If he looks froward,
and with an Eye of Sense, can see nothing but
dark and gloomy days, dismal Calamities approach-
ing, and such as God will not be intreated to avert
and turn away; tho' others in such Case may be
greatly Distressed, and may not know which way
to look for Relief; yet the Quiet and Patient Soul,
when others are toss'd on the waves of a Thousand
Fears, that Perplex and Trouble their Guilty Minds
may lye still as in a calm Harbour, in confidence,
that tho' God arises to Judgment, yet it is, that he *Psal. 60*
may save all the Meek of the Earth. He will not *9.*
only hide 'em in the Day of his fierce Anger, but
he will signalize his Favour towards 'em, and con- *Zeph. 2*
vince the Wicked of their Wretched Folly, in *3.*
Taunting and Wronging 'em. Nay, whatever
their Condition is, they may, on good Grounds;
conclude on Happiness, since our Blessed Saviour
has pronounc'd 'em Blessed. And this is Comfort-
able. Now, if it be thus, That *Slowness to Anger*
be best in the Judgment of Sacred Scripture, in
its own Nature, and the Noble Effects it pro-
duces. If it qualifies for the most Important En-
terprizes; if it makes us God-like, and Pleasing
to him; if it procures to us Reputation and Ho-
nour, and is Comfortable on Reflection, whatever
our State is, then we may safely Conclude, *That*
a Mild and Patient forbearing with Others, is the best
and Truest Gallantry in the World. I will now End
with a few Reflections, since I am confin'd, and
cannot make so full an Application of these things,
as otherwise I might and ought. Then

First of all, We may be inform'd, that *Use*
but few in the World, Nay, amongst the Dis-
ciples of Religion and Christianity, do know the
just Value for this Excellent Frame, and Faculty
of Mind, as appears by the Abuse of it, in
and Anger, almost wherever we come.

Men of all Degrees, States, and Conditions, who generally, but more particularly, Men of Rank, look on it as Cowardice, and Pusillanimity, a blot to their Honour to receive an Affront, and to omit it up without Resentment, and to pass it by without a Quarrel, which often ends in Blood-shed, and Death, as we lately heard in these two Noble Lords, who fell at once a Sacrifice to their Revenge and Gallantry. But perhaps here it may be Objected. Is it not common to all, even the best, to be Angry? To which I say, It is. And sometimes we may not only have just Cause, but occasionally it may be our Duty to be Angry, tho' not with Rash and Sinful Anger. But when may Anger be Sinful? To which it is reply'd. 1. When it is groundless without due Cause, as upon bare surmise, or some slight Information. Or, when we dislike, or speak reproachfully of Persons and Things, merely from the Example of others, who perhaps are as Ignorant of the Things whereof they speak, as our selves; for so, in all Ages, the best Men, and Greatest Truths have been traduc'd and spoken Evil of. Or, 2. When it renders us Evil in our Behaviour, as Passionate and Revengeful in Word or Deed. 3. When the Measure of Our Anger Exceeds the Cause of it. Or, 4. When it is against God, as *Jonah's* was, because he mercifully spar'd *Nineveh* on their Repenting; which He thought was contrary to what He had foretold of it. Or, when it unfits us for the Service of God or Man. But it may be said, *My Temper is hot and hasty, I am apt to be Angry; People therefore should bear with me.* What if People do bear, will God bear with us? Will our Aptness to Anger Excuse our Sin? No. For, says *Solomon*, *Be not hasty in Spirit, to be Angry, for Anger resteth in the Bosom of Fools.* *My Father says, The Cause was such as would have provok'd anyone. What Flesh and Blood could forbear*

Pe. 2.
12.

Eccles. 7.

32.

to be Angry? This, I think, is a bad way of Anger-
ing; to conclude, that because I am Overcome,
therefore others wou'd. But admit it be true, that
can be no Excuse for me. As it wou'd be no less
a Weakness and Indiscretion in them, than it is in
me: For, *the Discretion of a Man deferreth his Anger: Prov. 1.*
and it is the Glory of a Man to pass by a Transgression. 11.
But again, says he, *If I am Angry, it is soon over;*
and I am asham'd, and sorry for it. So far it is well.
But why is it not then Reform'd? Is it not unac-
countable, that we allow our selves in the Repeti-
tion of what we know will cost us both Shame
and Sorrow. Are not Felons both asham'd and
Sorry when discover'd? But,

Secondly, Since we are so Prone by Nature to be
Angry, let us be caution'd about it; as that which
is very Pernicious, and guard against every wrath-
ful Motion, and subdue it, and so keep the Soul
in a cool & good Temper; which to do, as you have
heard, will be both our Wisdom and Honour, very
pleasing to God, and Serviceable to our selves and
others. More especially, let Magistrates and Mi-
nisters manage the Affairs of their Station, with
Caution, and *Slowness to Anger.* Magistrates are
clad with Authority, and intrusted with Power, to
Correct and Punish Offenders, whom they have
often to do withal, whose Business we suppose is
to Examine into, and discover the Offence, to Ad-
monish 'em thereupon, and to Labour their Con-
viction. And if in Honour to the Law broken they
are oblig'd to Punish, as the Law directs (which
Punishment is sufficient for the Offence) let it be
done void of all Passion, which some have been so
ruffled and disorder'd with, as to vent the
Fierceness of their Countenance, in Noise and
Clamour, and treating the Offender with Oppro-
brious Names, which has argu'd them rather to be
Criminal, than the Ministers of God, for good to
do.

what they have to do with. Therefore it may be said to such, as *Jehoshaphat* said to his Judges, *Take heed what ye do*. Much more shou'd Ministers, who have to do with Souls, which are much more valuable than their Bodies, manage the Duty of their Function, with Mildness and Candour; and not when they have advanc'd the Pulpit, to Deliver the Message of the Great God to their People, to vent their own Passion, Spleen, and Rancour, in hard and biting Terms, because none may Contradict 'em there; but that they approve themselves Furnish'd with acceptable Words; and their Rebukes for Sin, to proceed as well from Love, as Duty, continuing with all Long-suffering, and Doctrine, that Gain-sayers may be Convinc'd, Penitents Comforted, and Saints Edify'd. For which Purpose let the Power of their Doctrine be seen in the
Tim. 4. Holiness of their Lives, being, as *St. Paul* requires *Timothy*, Examples to the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity. Otherwise, if Proud, Passionate, and Wicked in our Lives, we may preach, but it can never be with Hope and Probability, that others shou'd Believe and Practice, what we believe not our selves. And till such do reform, 'tis pity they shou'd Preach, that their Ministry be not Blam'd. But to Conclude,

Thirdly. Let us all be exhorted to *Slowness to Anger*, maintaining a Decorum both Inoffensive and Profitable. But here I speak not to Persons that are bewilder'd in their Understanding by Doubts and Fears, arising from fore-Breaches made on their Persons and Fortunes, whose Bodies are wasting under Painful Exercises, and whose Minds are clouded by God's with-drawing, and the sensible Advances the Devil makes, with his fiery Darts, therewith to wound and destroy if he can, taking the Advantage of their Weakness against them.

Now

Now tho' the Devils of Good Children
fore Conflicts have sometimes spoken rashly, and
unadvisedly, as Elisha, *This Evil is of the Lord*, &c.
and David, *I am like a Bottle in the smoke, like a dead*
Man out of mind, and Asaph, who concluded a Religi-
ous Life an Insignifi-^{12.}cant thing, saying verily I have cleansed
my Heart in vain, and Job, who cursed the day and Servi-^{13, 14.}ces of his Birth in his 3d Chap. Again, says he, *Thou art*
become Cruel to me: with thy Strong Hand, thou Opposest
thy self against me. Yet God, who knows their frame, pities
their Weakness, & overlooks their failings in such Exigences.^{21. Psal. 103}
But those I wou'd exhort are such as are free
from these Afflicting Exercises, in Health and Ac-
tion. And let me intreat such as Paul did his *Thes-*
salonians, to Study to be Quiet, or to be slow to Anger,^{1 Thess.}
as there is not any thing we have more Obligation^{4. 4.}
to: it being both the Nature and Will of God; as
it is most Excellent in itself; will keep us Cool
and Temperate, and enable us to still the Storm,
and lay the Tempest that arise in the Breast of o-
thers, by gentle application of ourselves to 'em.
For, as Salomon says, *a soft Answer turneth away Wrath;*^{Prov. 15.}
whereas grievous Words stir up Strife. Besides the^{1.}
Obligations, consider the Excellent Patterns
that direct us hereunto, as God, whom we shou'd^{Ephes. 5.}
follow as Dear Children; also the Angels. One^{1.}
of their first Rank disputing with the Devil, durst
not bring in a Railing Accusation against him, but
said, *The Lord Rebuke thee.* Railing and Reviling^{Jud. 9.}
is what he had not been accusom'd to. Heaven is
a calm and quiet Region. There's no wrangling
with each other, where Peace and Love reside in
their Perfection. Thus Holy Paul with the Pri-
mitive Christians, tinctur'd with the Heavenly
Temper, say, *Being reviled, we bless; being persecu-*^{1 Cor. 4.}
ted, we suffer it; being defam'd, we intreat. To those^{12, 13.}
we may add the Blessings promis'd thereto. *Abra-*
ham had no sooner yielded to *Lot*, by giving him^{5.}
the^{Psal. 122.}

but God made him a very Gracious Visit, and he
show'd a very Liberal Boon upon him. And Our
Blessed Saviour assures Us of Rest and Repose; Spi-
ritual Rest here, and Eternal Rest hereafter,
Our Learning of Him to be meek and lowly
Heart. All which Evidence, That a Mild and Pa-
tient Forbearing with Others is the True Gallantry
and that He who is slow to Anger, is better than
a Mighty; and he that ruleth his Spirit, than he that
knows a City.

10 FEB 58

F I N I S.